Before we proceed to treat of the cure of fever, I shall mention the Symptoms which indicate its approach, and the remedies which are proper to prevent it. And here nearly in the words of the poet - I may begin by saying - "Procul, procul, este hosologi" Stand off ye friends and advocates for hosology. - You have no name and no remedies for the predisposing Signs of Fever in any of your numerous Volumes of the Nomenclature of diseases. Your system teaches you that a fever in its forming state, is a sacred thing, and never to be touched, until it discovers by Symptoms to what class, order, genus, & species it belongs. But the System I am teaching, inculcates a very different

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practice. Its language is "principiis obsta; sero medicina paratur." It invites us to meet our patients, for the first time, not in their beds, but in their fields - in the streets, or by their firesides, and to prevent, instead of curing their diseases by prescribing for their premonitory symptoms. These I have said are 1st Elevated, but natural excitement. 2 Debility from action and abstraction, and 3. Depression. — 1st Elevated excitement is frequently a precursor of fever. We see it more frequently in children than in adults, in whom it appears in unusual playfulness - and a dryness, crispiness and rising of their hair on their heads. It is remarkable that the same appearance of the Hair takes place in the hair of Cats previously to their being affected with the Epidemic which has lately been so fatal to them in Europe. In addition to this symptom, they do not,

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when thrown from a height fall on their feet.
But a change in the State of the hair is not confi-
ned to children and cats. Dr Cabanis relates that
the famous Marquis Mirabeau had curly hair,
and that whenever he was about to be indisposed,
it lost its curls, and became soft at its roots and
ends. Again elevated excitement discovers itself
in a frequent, full, but not a morbid pulse —
watchfulness or partial sleep, a redness or yellowness
~~with heat~~ of the eyes, a burning sensation as
from wine or Spices in the mouth and Stomach,
colour like that of the rainbow, appearing to
the eyes — a smell like that of hepar sulphuris
from rubbing the hands — and a hot breath
during the prevalence of miasmic fevers — a
cessation of a customary pain — a drying up or
breaking out of an old sore — an increase of appetite

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and a disrelish to artificial articles of diet, particularly to coffee and tobacco; a profuse discharge of urine and an unusual degree of activity of body, and vivacity of mind. More or less of these Symptoms precede fevers of great morbid excitement chiefly, such as the plague and yellow fever. The remedies for it are - Rest, abstinence - a gentle purge, and if it be not relieved by them - the loss of a few ounces of blood. - By the last remedy, the yellow fever was prevented in the french troops in St. Domingo. It was likewise prevented by the same means in Virginia, by Dr. Mitchell, in the year 1741. The gradual discharge from issues and blisters has sometimes had the same happy effect in this stage of predisposition to malignant fever.

The signs of Debility, whether from action,

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or abstraction are - languor, a sense of fatigue - or a disposition to sweat after moderate exercise, costiveness, increase or diminution of Urine, and sometimes a sweetish taste in it; = sleepiness, with distressing dreams. In children this debility appears in their being soon tired in standing or walking, and inclining to be lifted into their mothers laps. The remedies for debility in this simple State are - Rest - a little warm tea, the pediluvium, Sometimes the moderate exercise of the Understanding in Study (if the Debility has not been induced by it) cheerful Society, and avoiding all those things that push the system into depression or morbid excitement.

3. The Symptoms of Depression are - "weakness of the limbs, inability to stand or walk without pain or a sense of fatigue, a dry, cool or cold Skin, lassitude

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yawning & some pain –
Stretching, Chillinefs, Shrinking of the hands and
face, and a weak or quick pulse." 1st.

The Remedies here should be Rest.

This consists in refraining from labour,
exercise and Study, and when practicable going
to bed. The last should always be advised as
it gives the System an opportunity of equalizing
excitement by the equable relaxation of all
the muscles of the body. Rest was found to be
peculiarly useful in the forming Stage of the
Sweating Sickness. Those patients recovered most
easily who retired quietly to their beds with
their cloaths on, and lay without moving
hand or foot. Even the act of undressing exci
ted the disease. I have seen the same good
effects from the perfect quiescence in bed, of
every limb, in the forming State of Yellow Fever.
The least motion, even of the head, induced chillinefs,

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and a tendency to the excitement of Fever.
We often see travelling even in the forming state
of mild Fevers render them mortal. The only
way to conquer an approaching fever = is to
submit to it. — — — —

2nd Abstinence or Fasting. This acts by abstracting
the Stimulus of aliment, and thus lessens the
Stimulus of the remote cause of Fever. Dr Miller
has published an excellent paper in the Medical
Repository of New York, in favour of this Remedy,
in preventing the Bilious Fever of the Delaware
State. Thin diluting drinks should be taken during
this abstinence from nourishing food. It was by the
use of these two remedies viz. Rest and Fasting that
the famous Macklin the player prevented attacks
of fever and even fits of Sickness of all kinds during
his long life which lasted above an 100 years.
He always made it a practice as soon as he felt

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the least indisposition to go to bed, where he lay without eating, or company for two or three days, & rose from bed in good health.

3d Gentle Stimulants. I say Gentle Stimulants for the depression being but newly formed, and accompanied with an accumulation of excitability requires such Stimulants only. Here Dr Browns practice of Stimulus bears to depression and gradualy lessening it. They should be the pediluvium, the Warm Bath — a warm bed, Sage, or Chamomile Tea, — wine whey — from 20 to 30 drops of Laudanum with a few drops of the Spirits of Hartshorn. These liquors act by their quality, but a gentle stimulus may be created by distending the Stomach and blood vessels with any thin diluting drink or even with cold water. To promote a cure by means of these drinks a Salt Herring is sometimes recommended in Holland, in the forming Stage of a Catarrh

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on purpose to excite a thirst for plentifull draughts of them. — — — — — —

4. Mr Brissot in his travels through the United States informed me that he had known a fever prevented in its forming state by the gentle exercise of the understanding in business & study. The depression here was probably induced by corporial stimuli.

Shakespear the great observer of nature did not overlook the influence of business in preventing sickness, hence he makes Hotspur in King Henry 4th to say to the messenger who informed him that his father was sick "Zounds! how had he the leisure to be sick In such a justling time!! Dr Currie has mentioned another mode of preventing fever in its forming state, and that is by pouring cold

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water upon the body. He says he prevented it in 15 out of 1.700 soldiers in this way. Its action can be safe only in the depressed state of the bloodvessels. It suddenly elevates the System and equalizes excitement.

6. Change of air. Dr Lind tells us that fevers are often prevented in their forming state, by sending Patients from land, in the West Indies to the ships a little distance from the shore. They are cured by the pure air. Removal from Sickly towns to the country has often had the same effect. 7. Gentle Evacuations. These are most proper when the disease is nearly formed. They are 1st Lenient Purges. These have in many instances checked an incipient fever. Dr Gordon says he often prevented the puerperal fever by this remedy. 2n Gentle Vomits. These

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in many instances prevented the Hospital fever in the American army in 1777 when given in its forming state. Dr Brown speaks in high termes of this remedy in the hands of a British naval Surgeon of the name of Warren. His emetic was a pill which purged, and sweated as well as puked. He called it his thunderbolt. It prevented or weakened the breakbone fever of 1780 in this city in many instances by nothing but a gentle dose of an emetic medicine. — —

3.rd Moderate Bleeding. The loss of 6 or 8 ounces of blood in this forming state of fever has in many instances prevented it, while the loss of a greater quantity by accumulating too much excitability has produced it.

those Symptoms, by rendering them more or less Stimulating or depleting according to the existing state of the System. It is proper

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4. Gentle Sweats. These should be excited by diluting drinks, that do not stimulate much, or by applications to Skin in a Manner to mentioned hereafter. Sir John Pringle mentions that he several times prevented an attack of fever by exciting a sweat with Vinegar Whey and Spirits of Hartshorn, taken in its forming state.

5. By the discharge of Heat from the body by means of cool air or cold Water. ~~[illegible]~~ ~~[illegible]~~. Of the latter I have mentioned two striking facts in the history of the Yellow Fever of 1794.

6. A Blister to the head Dr Lind says has prevented the Jail Fever, when applied in its forming state. I have thus mentioned all the remedies for removing depression, and thus preventing an attack of Fever. those Symptoms, by rendering them more or less Stimulating or depleting according to the existing state of the System. It is proper

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But you are not to suppose, that the premonitory Signs of elevated Excitement, debility, and depression occur always in the order in which they have been described. This would be to expect Uniformity in the morbid operations of Nature in the human body, & to relapse into Nosology under new and different names. All the Symptoms of the three Stages of premonition of Fever sometimes blend themselves together and even some degree of morbid excitement is occasionally added to them. This is the case whenever pain attends them, for it is always the effect of more or less disease. A knowledge of this irregularity in the symptoms which precede fever, should lead us to accommodate our remedies to those Symptoms, by rendering them more or less Stimulating or depleting according to the existing state of the System. It is proper

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to add here, - that while elevated excitement debility and depression encroach upon disease the System retains many of the symptoms of each of them when the fever is completely formed. Thus we see elevated excitement in the brain, - and debility in the muscles, depression in the alimentary canal, while the blood vessels are in a high and preternatural or morbid excite-ment. as disease, and of course fever is always partial, the parts of the body exempted from disease are in one or more of the above predis-posing, and premonitory states. The means of preventing fever. by attacking it in its forming state, receives the highest importance, when we reflect that there are few fevers, but what we can thus prevent, and that there are many when formed that we cannot cure. If after admitting the predominance of a single Epidemic, the remedies that have been mentioned were used in every case of indisposition during its prevalence, there would probably be but little

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Mortality even from the plague itself. Thousands have perished in Philadelphia from the Yellow Fever from neglecting these means in its forming state, in consequence of their believing upon the authority of some of the most popular Physicians in the city, that they were indisposed only with colds, or mild remittents. But we not only prevent Death, but the pain and solicitude to both patient and physician, from a fever running its course, even when it ends in a recovery. We proceed next to speak of the cure of Fever after it is formed; and here an important question meets us, and that is, is Fever a curable disease, that is do we ever cure fevers, or do we only prevent death by our remedies until fevers have run their course, and terminated of themselves? Dr Eleghorn supposes we

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never cure the remitting fever of Warm Climates after it is completely formed. Dr Hillary favours this opinion, in the history of an Epidemic fever in Barbadoes which terminated on the 19th day. one of his patients in the course of the fever lost ℔ IV of blood from the Hamorrhoidal vessels, & yet the fever ran its course and did not terminate till the 19th day. Sir Jno Pringle likewise favours this opinion, as we shall see presently. It is no objection to this character of certain ~~diseases~~ fevers, that Intermittents are said to be cured by Bark immediately after they are formed. But this is not the case. The Intermittent runs its course in spite of all that is usually done to prevent it. The bark only prevents its return, or a relapse of the fever by obviating the debility on which it depends.

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I conclude therefore that there is certainly a foundation for this opinion of Dr Cleghorn as far as it extends to fevers that are under the dominion of critical days, such as the bilious fevers of all countries. The opinion is favoured by the analogy of the Small Pox, — Measles, and Hooping cough, which always run their course in spite of all that we can do to arrest or cure them. But to this remark of Dr Cleghorn, there are certainly many excep=tions. I shall briefly mention them. —

1st There are several instances of the extinction of Yellow Fever after it was formed in this city in the Year 1793 from profuse haemorr=hages from the nose, and from the arm after bleeding. Dr Mosely says similar cases

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took place in the West Indies of the Yellow Fever, from the same cause. The weakness and perhaps Syncope thus induced, favoured the bloodvessels resuming their natural and healthy actions. Patients he says awoke free from fevers in a bath of their own blood. Sir John Pringle says he has seen fevers remit from a spontaneous bleeding from the nose, but never saw a cure performed by it. The hamorrhage in this case was probably small, compared with those I have mentioned in the Yellow Fever. A Cholera Morbus has some=times suddenly cured a fever after it was completely formed. Sir Jno Pringle says the only cures he ever saw of a fever when formed, was by this intestinal disease. I have seen several cases of Yellow Fever cured by the same remedy in the

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hands both of Nature and Art. ——

3. Profuse Sweats. These it is said have extin-
-guished a fever. Dr Jno Bingle bears a testimony
against their efficacy in the history of a
Mr Arnesly, a mate in the British Military
hospitals in Germany, whom he attempted to cure
on the 4th & 5th days of a fever with cordial and
sudorific medicines. Sweats, he says, it is true,
were excited, but the fever continued
until the 17th day, when it gently terminated
with a moisture all over his body & a sediment
in his Urine. My experience is against all
cures attempted in this way. I have seen a
mild fever rendered inflammatory and
violent, and even death induced by the profuse
sweats which have been forced from the body in the

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first stage of fevers.

4th. A strong dose of Opium. Of the efficacy of this remedy in extinguishing a fever after it was formed, two instances have occured in Philda. one in which it was given by mistake, and the other by a Physician.

5. Large Doses of Bark, given in the first or second remission of a bilious fever so as to reduce the bloodvessels down to oppression or completely to prostrate them. I have known this remedy to succeed, but the case was always followed by obstructions in the viscera, or the most distressing nervous affections. A Gentleman from South Carolina who was cured in this way of a fever by a Physician in London of great suavity of manners, said of him afterwards "he gained my affections by his humanity, but he ruined my constitution at the

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same time by his remedies." — —

6 Large draughts of ardent and fermented liquors. These extinguish a fever, where they bring on drunkeness only. I have known Death to be induced in two instances by one of those liquors, viz a bottle of Wine taken after the formation of the fever. —

7th The Delirium. I cannot say I ever saw a single instance of a fever being cured by this remedy. On the contrary, I have seen it in many instances increase the fever and even induce Delirium, and perhaps contribute to a fatal issue of the Disease.

8. Affusions of Cold Water. Dr Currie says he cured fevers, on the 3, 4, & 5th days with this remedy, but never after they had passed the 5th day. — —

9th The hot & Cold Baths used after the Indian

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manner, and thus described by Wm. Penn in a letter to Dr Baynard dated Pennsylvania in the year 1683. "Being upon a discovery in the back part of the country, I called upon an Indian of note who was the Captain General of the Clans of the Indians in those parts. I found him ill of a fever. His head and limbs were much affected with pain, and at the same time his wife was preparing a Bagnio for him. The Bagnio resembled a large Oven into which he crept by a door upon the one side, while his wife put several red hot stones into a small door on the other side, and then fastened the door as closely upon the external air as she could. Now while he was sweating in this Bagnio, his wife was cutting a passage for her husband into the river, (being the winter of 1683 in which there was a great frost, & the ice very thick)

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in order to the immersing himself after he came out of his Bath. In less than half an hour he was in so great a Sweat, that when he came out, he was as wet as if he had come out of a river, and the Steam from his body so thick that is was hard to discern any body's face that stood near him. In this condition (with his breach clout only on him) he ran to the river, which was about 20 paces from his Bagnio and ducked himself twice or thrice therein, and so returned, paping this his Bagnio to mitigate the stroke of the cold to his own house which was about 20 paces further, where after wrapping himself in his woolen mantle he laid down at full length, near a long, but gentle fire in the middle of his Wigwam, turning himself several times until he was dry, when he arose, and assisted in getting as dinner, seeming to be as easy, and as well in health as at

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any other time. The Russians use a bath similar to that which I have described, not for the cure of Diseases, but the preservation of health. —

10. Overstretching the body. The Indians avail themselves of this remedy by suspending themselves by the arm of the affected side in a Pleurisy upon the limb of a tree. —

11. Powerful Fictions. Capt. Cook was cured in a single night in one of the friendly Islands, of an acute Rheumatism by being severely rubbed for one hour by one of the Natives from which he experienced great pain. He was perfectly well the next day. —

12. Violent exercise or labour. I shall hereafter inform you that a farmer in Scotland cured the most acute and inflammatory State of Madness by compelling his patients to perform the labour of horses by working them in his ploughs. —

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13. Sudden Emotions of the Mind. Joy, Anger, and Terror, have in many instances appeased to cut short the duration of fever. Dr McKen mentions a remarkable instance of the terror excited by a Sea Storm curing a fever on board the Middlesex Indiaman on her Voyage to India. A battle in two instances had the same effect on board two Ships belonging to the British Navy. — —

Upon all these modes of suddenly equalizing the excitement of the System and thereby curing fevers before they had run their natural course, I shall make two remarks, 1st How do we know that the Cures were not performed upon one of those days on which the fever would have terminated of its own accord? All fevers I shall say hereafter tend to a

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solution upon certain days which have been called critical. These days are unknown or imperfectly known by physicians, and the cure supposed to have been performed by the above remedies, may have accidentally coincided with the natural termination of the fever. — But 2ndly. Admitting these cures to have been real, and the remedies that have been mentioned to have actually extinguished, or strangled a fever, this fever was probably of a feeble nature, in which there was no danger of disorganizing any part of the body, or it was of a centrifugal direction as Rheumatism in which there was no danger of injury to the Viscera, or it was in Indian constitutions, or in constitutions equally robust, That an Indian constitution is necessary to bear one of the remedies I have mentioned, I infer from

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a fact related in Wm Penn's letter just now quoted, and that is after the Indians became debilitated by their intercourse with the white people, they perished in the use of that violent remedy. In cases of violent fever in persons of vitiated habits, none of these remedies should be employed by a Physician. They sometimes suddenly destroy life, but where they have not this effect, the do great violence to the system by rupturing bloodvessels or inducing obstructions in the viscera, or fixing a disease upon the Brain or Nerves for which there is often no cure. These remedies may be compared when used in fevers of great morbid action, to the risk of storming a citadel the first day an army arrives before it, while its garrison is in high health and spirits, instead of attacking it by regular approaches,

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and compelling the garrison to submit from an exhausted state of their provisions and ammunition. In making these remarks let it not be supposed that I wish to restrain attempts to cure even violent fevers by remedies that act suddenly and powerfully by equalizing the excitement of the system. It is possible that in a more improved state of medicine those who fill our places, may be as much struck with our folly in permitting fevers to run their course, as we are in reviewing the practice of our forefathers who left fevers in the hands of nature to be cured by hæmorrhages and abcesses in every part of the body. — It is certain we strangle many diseases in their first stage as I shall say hereafter, particularly gout,

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madness, palsy and apoplexy. Is our success in these cases to be ascribed to their being artificial diseases? And does nature forbid the same success in such as are natural or common in uncivilized and simple life - such as fevers? In delivering cautions against the attempts to storm fevers out of the system, I must bear a testimony against an opinion now very popular in Great Britain; and that is, that fevers cure themselves, or that they do not terminate in death when left to run their course. It may be true with some of the mild fevers of that country in which patients recover under the use of the Spirit of Mindererus, - James Powder, and ablutions of Cold Water; but the fevers of this country require a very different mode of treatment. Even the mildest of our autumnal fevers end in death or chronic diseases

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or disorders when not met by depleting, or stimulating remedies, or by both of them in their succesive stages. If we do not shorten the duration of a fever by our remedies we lessen its violence, and thereby save the system from slow convalescence or perma=nent disorders. In this respect we imitate the Mariner in a storm, with a leaky vessel. He is unable to compose the winds, and the leaky parts of his ship are beyond the reach of his skill to stop them. In this situation he throws part of his cargo over=board, and thus lessens the leaks induced by its weight in his ship. When the Storm subsides, he gently expands his sails, to be stimulated by the gentle breezes of the wind, and thus conducts his ship in safety to his wished for harbour. This advice accords exactly with that given by Dr Sydenham

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for the cure of fever. His words are "The Physician has nothing more to do than to suit the treatment to the nature of the disease, so as on the one hand to prevent its rising too high, and causing dangerous Symptoms, and on the other hand to keep it from sinking too low as to be unable to expel the morbid matter." Or in more familiar language to consider a fever in the same light that we do a pot of water upon a fire, that we wish to preserve at a moderate temperature, when it boils over lessen the fire, when it becomes to cool increase the fire. I have mentioned the danger of attempting to shorten the duration of violent fevers by powerful depleting or stimulating remedies; I shall now add, that we often save life by prolonging their duration. A

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A bilious fever which would have killed by its violence in its first paroxysm is often protracted to a 3d a 5th and a 4th paroxysm by means of depleting remedies, and the system thereby saved from destruction. The physician who thus prolongs the disease and the life of his patient seldom gets any credit by his skill - for neither his patient nor the public know enough of the nature of a fever to do him justice. The remedies for fever when formed are Sedative & Stimulating. I shall 1st treat upon Sedatives. You will find a catalogue of them in our Syllabus. They are indicated in the Malignant - the Synochus fortes, the Synocha - and occasionally in the Synochoid - the Synochus Mitis, hectic Synochus and in some of the Chronic forms of fever, or in other words in all those forms of fever in which there are marks of morbid excitement above the natural force of the pulse. The 1st of these remedies are, Evacuants, and of these the 1st is Blood letting

1st (Introductory)

We come now to the 4th and last part of our course, viz: to apply the principles of our Physiology, Hygiene, Pathology, and Therapeutics to the practice of Medicine.—

In our Therapeutics I mentioned in a general manner, the Remedies, that are proper for disease as a Unit in all its different states. I shall now mention the remedies that are proper for disease in all its forms & grades and states, or in other words for individual diseases.

You are not to expect in the discharge of this part of my duty, a minute history of every disease as designated by its form, grade or seat, nor yet a minute account of the Opinions or Controversies of Authors respecting them. I shall barely mention a few of their most characteristic Symptoms, and

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refer you to Dr Cullens, first lines and other practical books for a more particular history of them - In short I shall aim only to give you a Secretion as it were of all that I have read, heard - seen and thought upon the Subjects before us in the course of my life. You will I hope easily comprehend and always remember what I shall deliver, for the facts that will be laid before you will generally be connected by means of principles which cannot fail to imprint them not only in your memories, but in your understandings.

The first question that occurs here is, what order shall we adopt in treating of Diseases? ——— It has been customary of late years to divide them by means of certain characters, into Classes, Orders, Genera, and species, after the manner of plants and animals.

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Dr Sydenham first suggested this mode of dividing and distinguishing diseases. His suggestion has been realized by, Sagar, Vogel, Linnaus, Sauvage, and finally by Dr Cullen. They all differ from each other according to the different theories of their authors. This mode of dividing diseases has been called Nosology. I object to it for the following reasons.

1st It is contrary to just views of Anatomy and Physiology which represent the body as a Unit possessing nearly the same properties in all its parts and disposed by its union to such sympathies as to impart a sameness to all its morbid affections, and to prevent their being so limited as to acquire a definite, or specific character. —

II

II. Nosology is incompatable with the causes of Diseases. These are remote, predisposing, exciting and proximate none of which will admit of a generic or specific division. The remote causes of diseases, I have said formerly whether they act directly or indirectly, and however much they may be diversified in their force, or the parts on which they act, or in the effects which they produce, are all a Unit. They act by a stimulating power and produce different diseases according to the difference in the seat, or extent of the predisposing debility.

The predisposing cause of disease is also a Unit for who can divide debility? It differs only in its degrees and effects in every part of the body.

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diseases like their remote, possess but one property, — they are all irritants, and of course a Unit.

— We see the same effects produced by them however much they may be diversified. Thus the Yellow Fever is exactly the same disease whether its exciting causes be heat intemperance or a violent emotion of the Mind. nor lastly can diseases be divided by their proximate cause, for this consists simply in morbid excitement, and this however diversified or subdivided by the immense variety of its forms, grades, and seats, is nothing but a Unit. Dr Cullen has divided diseases by this rule, without recollecting that the same disease may in a few days, ~~belong~~ or hours belong to all his different classes

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Orders and Genera. Thus a fever which he arranges with the pyrexiæ, if attended with convulsions, coma, cutaneous eruptions, intestine discharges, and hæmorrhagies (and this is often the case) will in the running of its course, partake of all the symptoms and acquire all the specific characters of the Doctors Neuroses - exanthem= =ata - Profluvia, Spasm and - Hæmorrhagia.

In short Nosology placed diseases upon the bed of Procrustes, and obliges us to shorten and lengthen them, in order to conform them to one rule, that is to produce Uniformity in their supposed Classes, Orders, Genera, and Species.—

III. Nosology is incompatible with the changes that are induced upon diseases by predisposition, Season, Climate, and time or lapse of years. The same disease differs widely in its symptoms in persons of opposite predispositions.

Seasons and Climate likewise change the characters of diseases. The Asiatic plague and the American Yellow Fever are the same disease, and yet how much do they differ from the influence of Climate!

The glandular swellings of the former, and the black vomit of the latter, are supposed to constitute pathognomonic signs of a difference between them, but both these symptoms are the effect of climate. The Uniform Heat of the Asiatic sun gives the Plague a centrifugal direction, - hence the glandular swellings on the external parts of the body, while the influence of the cool and cold weather of the United States, gives the Yellow Fever a centripetal direction, and hence the origin of the morbid affections of the Stomach and liver and of the Black Vomiting which accompany that disease.

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Time has the same effect in changing the character of the same disease, Thus the leprosy which 200 years ago was a contagious and incurable disease, now yields to medicine in many cases, and is very rarely propagated by Contagion.

IV. Nosology is incompatible with the Nature of Epidemics. It is peculiar to them to blend two or three diseases together. Under these circumstances how shall we designate each of them so as to enable them to retain their respective Specific Characters? By what name for instance shall we call that Union of a common fever with some of the Symptoms of Small Pox which is described by Sydenham, or of the Small Pox and Ulcerous Sore throat described by Dr Huxham? Where shall we arrange the Scarlatina Anginosa & the Autumnal fevers when they combine their Symptoms together?

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Many similar instances might be mentioned of the union of different diseases as they are called, both Epidemic and Chronic, which form an inseparable obstacle to their being divided by Nosological characters.

V. Nosology is incompatible with the varying seats of disease. We often see moreover the same disease occupy alternately, and in succession every part of the body. The common people do justice to this remark when they talk of a pleurisy in the Head. They mean by it a translation of morbid excitement from the pleura to the brain. But when the same disease passes to the limbs, which it sometimes does, it unfortunately acquires the name of Rheumatism. How differently do we act in the use of terms to other of the phenomena of nature. We do not call rain or snow by different

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names when it falls upon a valley, a plain, a wood, a mountain or a River; nor are we always equally incorrect in the application of new names to old, or to the same diseases. The Yellow Fever occupies in the course of a few days, the head, the limbs, the bowels, the liver and the stomach, - The Gout passes in like manner from one part of the body to another, and yet we do not change the names of either of them with every new part of the body they affect.

We allow each of these two diseases in all their forms and seats to be a Unit. - Why should we not extend our ideas of all diseases in the same manner and admit them all to be equally a Unit, and nothing but different forms of morbid excitement diversified only by their seats, and in some instances by their remote causes.

The morbid actions of the Yellow Fever and of the Gout are precisely the same; the differ only in being induced by differ=ent remote causes, and being attended with different degrees of danger, and mortality. Again we consider Cancer in whatever part of the body it may appear whether internaly or externaly as a Unit. Nor do we give different names to the fractures of bones whether they occur in the head, the ribs or the limbs. They are all a Unit, and have nothing specific in their nature. Why then do we give different names, and apply certain specific characters to the same disease only because it occupies a different part of the body? I shall further illustrate my meaning under this head by the recital of a single case.

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I attended a lady in the Year 1804 in that form of disease in the stomach which Dr Cullen calls Gastritis. In a few days this disease left her and she complained of the usual Symptoms of Enteritis - next of Head=ache or of Cephalagia - then of Pyrosis, or the waterbrash - then of pains in her limbs called Rheumatism or Gout, and lastly she was affected with Hepatitis, or an inflammation of the liver of which she died. I ask - had this lady six succesive diseases? - or had she what is called a complication of diseases? No - No - She had but one disease, which occupied different parts of her body, and that was morbid excitement. In the dissolution of the body by death morbid excitement often passes from one System to another and to all parts of the body and that frequent=ly in the course of a few day or hours.

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Now in these cases are diseases multiplied by every new System or part of the body that is occupied by morbid excitement? — If this were the case, instead of reporting the deaths of our patients from a single disease in our bills of mortality, we should ascribe them to a host of diseases, and in some instances to most of the diseases upon record in our Systems of Nosology.

But further, if disease has as many names as it has forms, causes and seats, I ask why should not death be placed upon the same footing? By this rule we out to have a Thanatologia Methodica as well as a Nosologia Methodica, and to divide death in ~~the~~ same such manner as the following, Mors febrilis when death occurs from a fever — Mors Apoplectica, and paralytica when it is induced by apoplexy or Palsy — Mors Syncopalis, when it arises

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from Syncope, Mors Convulsiva, — when it follows convulsions, and as many other species of Death as there are diseases. Who does not see the absurdity of their multiplying the Ancient Simplicity and Unity of Death? It is equally absurd to multiply the Simplicity and Unity of Disease.

To render this subject more intelligible, I shall attempt to illustrate it by a familiar simile. Suppose that in walking through one of the streets of Philadelphia I met a dog that attempted to bite me; that I chased this dog into the room of a house, where I found him changed into a Cat, — Suppose I pursued this Cat into another room, and it changed into a Goat, — Suppose this Goat to ascend the stairs, and in the first room it entered

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to become a Hog, suppose this Hog by passing into an adjoining room, to become a Calf,— Suppose this Calf by ascending the third story to be suddenly changed into a Monkey — who would believe this wonderfull tale —? Now the Physician who believes that a disease acquires new Generic or Specific qualities by passing from one part of the body to another, believes in an absurdity as contrary to truth and reason as the one I have mentioned. But to resume our Simile, suppose I had found the animal that I chased, say a Dog, to be the same in every apartment of the House to which he retreated, I ask, whether a different weapon would have been necessary to drive him out of each apart= ment?

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By no means. The only difference that would have been necessary in the weapon employed to contend with him would have been in those cases where he occupied rooms in which there were the most costly or brittle articles of furniture. Here a weapon of more force and of a different form would have been required in order to expel him more promptly, so as to prevent his injuring, or destroying that furniture. In like manner the same disease when it occupies certain parts of the body, for instance the brain, the lungs - the trachea, or the eyes, requires from the view we have taken of the changes of disease by season, climate Time an death in their seats and Symptoms, and from their combination in Epidemics, the reader must

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see how impossible it is to divide them by any fixed characters such as designate animals and plants, from which the titles of Classes, Orders, Genera, & Species have been taken. No season, Climate, lapse of Years, or mixture of breeds have been able to change an Ox into a Lion, or an Oak, into an Apple tree. They are exactly the same now that they were immediately after the Creation. —

VI. Nosology is opposed by the obscure, ambiguity, and delusive nature of the Symptoms of diseases. The Hepatitis in India sometimes destroys life without fever or pain. Tubercles are sometimes formed in the lungs without pain or cough. Many diseases seated in dissimilar parts such as the Hepatitis & Colic have the

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same symptoms, and many - discover their symptoms in parts remote from their seats by what I have called an <u>error sensus</u>. Can assertions add to our uncertainty of the seats of diseases, for how often do we find marks of disease, and the cause of death in parts in which we did not expect to discover them from the symptoms which attended it? — From a great number of instances of disease in which its symp=toms gave no insight into its nature or seat I shall relate but one from Dr Heberden. "A man in his 50th year began to lose his strength with some degree of fever. He sometimes felt slight shiverings, and sometimes very strong ones, returning irregularly during his whole illness. His appetite was lost, but he had no vomiting. His stools were regular till the two last months of his life. His urine was in a natural state.

His pulse was rarely too quick. There was no tension in his belly. In the second month of his illness he had an excessive pain in his stomach. Pains of the loins, hips, and back would come on suddenly without continuing above half an hour. For a few days his right hand was swelled and in pain, and for ~~a~~ two days the calf of his leg was to painful to bear being touched, but without any heat, redness or swelling. He complained chiefly of the right side of his belly. During the last two months of his life, he was was harrassed with an unconquerable diarhoea. This illness proved fatal about the 5 month. From the History of his symptoms, it would be natural to expect than an examination of his body after Death would have discovered its seat to have been in his stomach, his

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bowels, or his liver. But this was far from being the case, for adds the doctor, a large Ulcer was found in one side of his Spleen, and the rest of it seemed as if any adhesion had been formed between the Spleen and peritoneum. no other parts were distempered!!

VII Nosology takes no notice of the different and successive Stages of disease. To this I know of no exception. Now every disease requires a different force, or different kinds of remedies in its forming state, in its begining, at its acme and on its decline. From the neglect to accomodate remedies to each of these stages, many diseases might have been prevented, and many of them cured under the direction of a belief in the Unity of Disease.

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VIII. Nosology classes many diseases improperly. I could mention many hundred instances in support of this assertion, but shall select two of the most incongruous nature from Dr Cullens Nosology. 1st He places apoplexy, palsy, and madness among nervous diseases, now each of them affects the arterial no less than the nervous systems, and two of them viz apoplexy & palsy, affect the muscular system as well as the arterial and nervous. — 2nd The Doctor places Dropsies and Scurvy among his cachectic diseases; now several of the forms of Dropsy and Scurvy are attended with morbid arterial action and are only to be cured by the remedies commonly employed for the cure of fevers.

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many other similar errors are to be found in his arrangement of diseases, most of which lead to erroneous and unsuccessful practice.

IX. Nosology excludes most of the diseases of Infants and young children from our knowledge, especially those which affect their viscera; for by what signs shall we know them in persons who are unable to describe them from the want of Speech? Practice regulated by a belief in the Unity of the disease renders Speech in some measure unnecessary to know their arterial diseases, and the symptoms of nearly all their other diseases are obvious to most of our senses. —

X. Nosology dooms all domestic animals

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to perish from all their numerous internal diseases, for they, like infants and young children are unable to describe their seats symptoms, or causes. By means of the pulse, the Eye, the countenance and pressure, the diseases of dumb animals may be known with nearly the same certainty as the diseases of adult men & women, and cured with the same facility by a Unitarian in Medicine. —

XI Nosology in its present state is incomplete, and deserts us in a great number of cases in which its aid is required. I have said that Anatomy and Physiology are opposed to it. They both teach us that the same viscus has different properties according to the nature of the animal matter of which

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it is composed, or the functions it is intended to perform. disease in the Cerebrum is attended with different symptoms from disease in the Cerebellum. Disease in the bloodvessels, membranes and nerves of the brain, is attended with different symptoms. The same remark applies to the pleura, and the lungs, the bronchial vessels, the trachea, - the glottis, and the Epiglottis. disease in the concave part of the liver, is attended with different symptoms from disease on its convex part. Disease in the Capsular Ligaments of the bones is attended with different symptoms, from disease in the periosteum. Disease in the fundus of the bladder, is attended with different symptoms from disease in its neck.

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Disease in each of the intestines has its peculiar symptoms, accompanied with a different degree as well as kinds of pain. Now if we admit a specific name for the disease of each viscus, or integral part of the body founded upon a difference in their symptoms, — why should we not, admit a specific name for the diseases of the different kinds of animal matter which compose those viscera, or integral parts, for they differ in many instances as much in their symptoms as the extremities of the body, or the most dissimilar parts in their structure and functions differ in their symptoms when they are diseased. This remark applies in a more especial manner to the brain, the liver,

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and the intestines, the variety of the Symptoms of disease in each of which is probably equal to the variety of morbid Sensations in the whole body, and requires as great a latitude in the remedies that are necessary to cure it as disease in any, or in every other part of the body. By admitting the viscera only to have the honor of their having diseases designated by names we admit to little, or too much Nosology into Medicine. I have mentioned the evils of admitting too little. Should we admit the viscera only into our Systems of Nosology, why should we not limit them a little more, and admit the Brain, the Thorax, the abdomen & the extremities as the only seats of Nosological names? But why pause with these prominent parts of the body, since all its parts are composed of the same materials, and not view the whole body as

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a Unit, and consider it as we do a single viscus or a single muscle, and confine all its morbid affections to the single name of Disease? This must sooner or later be the issue of our present partial System of Nosology; Thus truth this instance, as in a hundred others, will finally grow from necessity out of the extremity of error.—

If then we admit Nosology in large and important parts of the body, we are bound to extend it to the subdivisions of those parts in their most minute extent. Let us then try how the extension of the Nosological nomenclature to those subdivisions of integral, or continuous parts of the body will affect our Ears. Cerebritis, Cerebellitis,

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Arterio=phrenitis, Membrano=phrenitis, nervo=
=phrenitis, externo=hepatitis interno=hepatitis
phrenitis=pulmonitis, glottitis=Epiglottitis,
bachitis, bronchitis, Ligamento=Rheumatismus
periosteo=Rheumatismus, fundo=Cystitis, Collo
Cystitis, Ileitis, Jejunitis, Duodenitis, Colitis
Cæcitis, Rectitis &c. Should we proceed in this
manner where would nosology end?
Every nerve, every muscle, every Lymphatic
gland, would come in with its claim
for an itis, or nosological name when
diseased, - nay - more - they would have
a right to demand a name, for the
disease of each of their component parts, whether
a bloodvessel, a nerve, a membrane or a single
fibre.

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I am not uncandid in thus exposing the defici=ency of nosology to the number and demands of diseases. Dr Villan has attempted to remedy this deficiency in his treatise upon the diseases of the skin, and thereby discovered its folly and impracticability. Who ever saw the lines exactly marked between the Erysipelas fugax, marginatum, papulatum tuberculatum and nodosum? or between the Pemphigus bulgaris, contagiosus, and infantilis, or if those cutaneous diseases have at any time assumed those discrimina=ting marks, what advantage has been derived from the knowledge of them? The remedies that are proper to cure them are regulated by their grades and seats, and have

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nothing to do with their nosological names.

XII. Nosology has no resources for new diseases, and new diseases, or new forms of old diseases constantly occur in the practice of every Physician. If he be a nosologist he will be appalled with every new disease, or form of disease he meets with, which he does not find in his classes of diseases, and deserts or injures his patients, while the Unitarian in Medicine is prepared by his principles to meet every form of morbid excitement, for he believes it has but one course which is perfectly familiar to him, in consequence of which he prescribes with the same confidence and certainty as in the most common or simple diseases.

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There is the same difference between such a physician, and a nosologist that there is between a man who undertakes to travel all over the world with a few bank notes in his pocket, and a man who undertakes a similar journey with his pockets filled with all the different coins of all the nations in the world. the body I said formerly abhored debility, so with equal confidence I conclude from all the facts that have been mention-ed, that Disease abhors nosology.

I cannot help remarking in this place that in every profession and occupation of man, we find delusive attempts to make impractible discoveries. Thus the politician spends days and nights in pursuit of what he

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calls perfectibility in governments, the infidel attempts to build a fabric upon Human Reason which shall supercede the necessity of Revelation; the Chemists grow old in search of a Panacea that shall cure all diseases, of an Elixir that shall restore antediluvian longevity, and of a method of converting the base metals into gold; the mathematician labours day and night to square the circle; the mechanic spends years of solicitude in endeavouring to find out the perpetual motion, while the physician with equal folly, attempts to frame a system of nosology. They all alike mark the weakness or derangement of the Human Understanding. Having pointed out the impracticability of dividing diseases by specific characters and, the errors and imp = erfection of nosology. I shall now mention the evils that it has introduced and perpetuated

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into the Practice of Medicine.

I It deprives us of the means of preventing diseases in their forming state I have said that debility is the predisposing cause of all diseases, that the symptoms of this debility ~~in all disease~~ are the same in every disease and that ~~the~~ same stimulus when given to obviate it will prevent the formation of disease whether it be gout, pleurisy, or yellow fever. now Nosology deprives us of this means of destroying disease in its germ. It directs us to wait 'till the disease puts forth its Generic or Specific characters, and thereby renders its cure difficult, tedious, uncertain, and often impracticable. I have heard of a nosological Physician in a neighbouring state who visited a Patient three successive days in a fever

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without prescribing for him. Upon being asked the season for this conduct, he said, he was waiting 'till the fever had developed itself, and showed to what genus or species of fevers it belonged. Deluded Man! Had he known that there is but one fever & that the same remedies are alike proper for the same grades of all the different forms of fever, he would not have given the disease such an advantage over his remedies by his procrastinating system of error, Many thousand lives have been lost by the neglect of this practice in all ages and countries. As well might we refuse to throw water upon a house on fire, until we were first informed of the place and manner in which it was kindled, as delay to prescribe for a violent disease until it had developed, or put forth

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all its characteristic symptoms. The nature and Unity of Fire does not more certainly justify and require promptness in extinguishing it, when it exists in the form of a single spark, than the nature and Unity of Disease justify and demand promptness in curing it in its forming state.

2d. Nosology by multiplying diseases according to the number of their remote causes has led Physicians to employ different and opposite remedies to cure them: Thus an inflammation of the lungs from cold, and from gout is exactly the same disease, and yet because the are derived from different causes. in our systems of Nosology, and bear different names, they are treated

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with opposite remedies. A gangrene from heat and cold is the same disease or disorder, and yet different remedies are employed to cure it founded upon a supposed difference in their causes. There is no difference between a dropsy in the head from a contusion, and from worms, and yet the one is attacked by bleeding and the other by vermifuge medicines. This practice of prescribing for a plurality of remote causes as if each cause produced a specifically different disease has likewise slain its thousands in all ages and countries.

3d. Nosology has done great mischief by leading to the use of different remedies for every different form of morbid excitement under a belief that each form is of a specifically different nature. Thus Convulsions has been assailed with one set of remedies, Spasm with another, and heat and itching with another whereas the same remedies are alike proper in most cases

for each of them when the appear in the same grade of excitement. By supposing that every disease had a different proximate cause according to the part of the body it occupied, has introduced different remedies to cure them; and thus unnecessarily multiplied articles of the Materia Medica. hence Hepatitis has been associated with Mercury — Madness with Hellebore Rheumatism with bloodletting & Dovers Powders and Volatile tincture of Guaiacum. Now the morbid actions of these three diseases are exactly the same, & the same remedies are proper in the same grades of them, — The practice of thus committing every disease to a specific remedy, resembles the superstition of the Spaniards as related by Mr Fischer in his account of Valencia, — who invoke certain Saints to cure

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certain diseases only. Thus St. Roque, is invoked to cure pestilence, St Lucia, to cure the diseases of the eyes, St Blase, the Diseases of the throat, St Apsonia, the tooth ache, St Augustine, the Dropsy, and St Lazarus, Parturition. The doctrine of the Unity of Disease reforms our Science from this idolatry, whether it be addressed, to particular Medicines or particular Saints, and leads us to similar remedies in similar circumstances, for every disease. It is no objection to the truth of this remark, that we sometimes vary the doses and forms of Medicine so as to accommodate them to the forms, grades and seats of diseases. Thus we prescribe the same remedy in a inflammation of the Brain & Lungs, that is bleeding, but we draw more blood in the former, than in

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the latter disease, from there being no outlet to discharge the remains of morbid excitement from the brain, as there is from the lungs by means of expectoration. Thus to we employ certain local remedies in the diseases of external parts of the body such as cold water in opthalmia and the Haemorrhoids, but this remedy belongs to the same class of medicines as those we employ for the cure of an inflammation in the lungs & the Brain that is Sedatives. It reduces morbid excitement in common with bleeding wholly by a sedative operation upon the bloodvessels. —

5th Nosology has done harm by exposing our Science to the charge of Uncertainty. This charge is founded chiefly upon the difficulty, or rather the impracticability of drawing exact

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lines between diseases, or determining what are called the Diagnostic marks.

Now this is not an essential part of Medicine. It requires it is true in some cases, a knowledge of the seats, of diseases and in others, a knowledge of their causes, but in a great majority of all general diseases it is only necessary to know their grades, and duration in order to cure them. For obvious reasons it would seem that a knowledge of the seats of many of our visceral diseases by pain is wholly incompatible with the functions of the brain and the operations of the mind, and it is certain that in many cases a knowledge of their causes is of no importance in consequence of the unity of their operations.

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6. Nosology has brought dishonour upon our profession by creating unnecessary disputes among Physicians about the causes, seats and names of diseases, the division of which is by no means necessary to cure them. Of this we see instances every day in consultations while at the same time there is a perfect coincidence of judgement in the choice of the remedies that are required to cure those diseases. —

7. Nosology has injured the Science of Medicine by leading Physicians to neglect, and even to undervalue the writings of Dr Sydenham. It has had the same effect upon them, that creeds and confessions have had upon the Bible. As truth in Religion can revive and become general only by restoring the Bible to its original and just rank in Theology, so

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truth upon certain subjects in Medicine can only be revived by restoring the works of Dr Sydenham to their former rank, and these are opposed in every page in which he treats upon Epidemics, to the Nosological divisions of diseases.

8. Nosology requires the exercise of but one faculty, and one operation of the mind in the practice of Medicine - and these are Perception & Memory. It requires a Physician to name a disease only which his eyes or his ears will readily enable him to do, and immediately afterwards to draw upon his memory for the medicine with which it has been associated for centuries in his books, and afterwards to convey that medicine in the body, in order to find out and contend with the disease until it has overcome it.

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The physician in the meanwhile has nothing to do but to wait, until the disease occupies another part of the body when he again draws upon his memory or common place book, and throws another medicine into the body to contend with the ~~new~~ new itis created by the translation of the first disease.

Very different in dignity and usefullness is the situation of a Physician who, in the exercise of his profession, under the influence of a belief in the Unity of Disease, ~~he~~ puts in requisition all the faculties and operations of his mind. Every visit to a Patient requires a fresh act of judgement or reasoning, and every stage of a disease requires vigilance and attention. Elevated Excitement, previous

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debility, depression – all the grades of disease, oppression, protraction, Crisis and Convalescence, have the their peculiar Symptoms, and appropriate remedies. Nor is this all. The remissions, intermissions, and exacerbations of disease all require different and opposite medicines, and these we know occur at all hours of the day and night. The Mixture of Epidemics, and the influence of the Seasons and sensible qualities of the Air upon Diseases, likewise require ~~different~~ frequent changes of Remedies. Even the varying Seats of Diseases often undergo a change in the force of remedies necessary, in cases in which there is no change in the force of the disease. Thus a Rheumatism when translated to the Trachea or Brain

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requires more powerful depletion than it required when seated in the joints. In a word — the view that has been given of the Unity of Disease, and of the Practice founded upon it, places a Physician constantly in the situation of a Mariner in a lattitude in which the winds are always variable, and the sea at all times boisterous. It chains him to the Desk of his Ship, and obliges him to alter his course, to reef or unreef his Sails in some cases every hour of the day & night. The reader will perceive from these remarks the immense difference in mental exertions and excitement, and even in bodily labour, between a Prosologist, and a Unitarian in Medicine.

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The former acquires a knowledge of the numerous definitions of the Classes, Orders, Genera & Species of disease with great difficulty, but he applies this knowledge with great ease to their cure. — the latter acquires a knowledge of the nature and forms of Disease with ease, for its Unity is nearly a self evident truth, but the exercise of his profession under a belief of it, is attended with great difficulty and labour. I beg the attention of my reader to this fact. I have been accused of introducing too much simplicity into the practise of Medicine and thereby favouring indolence in a Physician. But this is so far from being true, that the principles I have been &

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am inculcating increase the studies and labours of a Physician in a tenfold ratio above all the modes of practice that have obtained under all former Systems of Medicine. Those studies and labours are moreover coeval with the life of a Physician. The difficulty with which a knowledge of Nosology, and the facility with which a knowledge of the Unity of Disease may be acquired may be illustrated by the following simile. Let us figure to ourselves a large Cabinet consisting of an hundred different apartments of different sizes Each of which can be opened only by a different Key, the form of which must be accurately fixed in the memory.

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This is a picture of nosology. But let us suppose the apartments of this large Cabinet to be of the same size, that they all communicate, and that they may all be opened by a single key, this is a picture of the Unity of Disease. It may perhaps be objected to what has been said of the mischief done by nosology, that many eminent and successfull Physicians have been nosologists I admit the truth of this objection. As a well disposed mind, corrects the evil tendency of erroneous opinions in Religion, so a strong judgement, and quick intuitive or reasoning powers, correct the most erroneous opinions in the practice of Medicine. They had that effect in an

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eminent degree in Dr Sydenham, Dr Boerhaave, Dr Huscham, Dr Cleghorn, Dr Hillary, and Dr Cullen. One of those Physicians Dr Huscham emerged upon one occasion from the trammels of nosology in principle, as he had often done in his practice. In his treatise upon the Peripneumonia notha he has the following words. "For a disease (says the Doctor) is a disorder in the Animal Oeconomy, distinguished indeed by such and such particular Symptoms, and called by such or such a name, but Each particular disease in every individual Patient is to be considered by the attending physician, not according to the nomenclature, but according to the nature, causes and Symptoms of the particular disease in the particular persons;

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and measures should be taken accordingly."
From a review of the numerous errors and
evils of Nosology, and their unfriendly influence
upon human life, it is difficult to avoid
the language formerly applied to ancient
Carthage, "Delenda — delenda est Nosologia
Methodica. It is the Augean stable of
our Science. It is impossible to reflect
upon the ravages that it has committed
upon human life without indignation
and horror. In thus dooming Nosology
to destruction, let us not forget the century
in which we live. There are some truths
like certain liquors that require strong
heads to bear them. The Unity of Disease I
believe to be one of them.

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In the present state of medical knowledge in the world, it will be necessary not only to speak of disease in the plural number, but to conform so far to habit as to call Diseases by all their former names. A lady in London, who had been bled by a noted Surgeon, observed a few days afterwards a blackness around her arm from the effusion of a small portion of blood under the skin. She sent for her Surgeon to know the cause, and name of that appearance. He said that it often followed bleeding, and that there was no danger from it. This did not satisfy her. She sent for a second Surgeon, who declined to name the disorder upon her arm,

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but sent a liniment to discuss it. Still dissatisfied and alarmed, she sent for a third Surgeon who the instant he saw the blackness cried out "an Echymosis, Madam" This was enough. She now vented her complaints of the ignorance of her two former Surgeons, and and reposed the fullest confidence in the Gentleman who had named her disorder, and who ~~had~~ by a trifling application removed it in a few days. It is thus that Physicians must echymose disease and disorder for some time to come, or Until the Unity of Disease is generally admitted, if they expect to acquire business or reputation in their profession. To aid us in thus meeting the prejudices of the public, Dr Cullens

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Nosology will be a useful book. It will be further useful in furnishing us with the remote causes and Symptoms of those Diseases which derive their names from them.

But if we thus banish Nosology from Medicine, how shall we describe the States and Grades of Diseases which we have attempted to substitute in its room?

I answer by what has been called Nomen-clature. Every state and Grade of a disease may have a name which may characterize it, without affixing a Generic or Specific character upon it. There is but one Heat — and yet we designate all its grades upon a Thermometer by numbers which are equivalent to names. There is but one race of men, and

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yet we give a distinct name to every man.
By employing nomenclature instead of nosology,
we can greatly extend the power of language
in conveying correct ideas of the state of the
of the System, and of the nature of a disease.
A second mode of dividing diseases has been
proposed by Dr Brown, that is into Sthenic
and Asthenic, or in other words into diseases
of great action, and into diseases of debility.
The former constitute only three, the latter
ninety seven in a hundred of all the dis
=eases to which the human body is subject.
I object to this division - 1st Because the
same disease is often violent or Sthenic
in its first stage, and weak or Asthenic
in its close, and because it is sometime

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violent and weak according to circumstances half a dozen times in the course of its duration. 2nd I object to the small proportion of Sthenic diseases mentioned by Dr Brown. More than one half of them, at least in this country, are of a violent nature, & 3rd I object to the Doctors division because debility is not a disease; and of course there is no such thing as a disease of simple debility. In the weakest diseases, there is always more or less morbid or irregular excitement. A third division of diseases, less exceptionable than that of the homo=logists, has been proposed by Dr Darwin; That is into diseases of Sensation, motion, association and Volition. This division is liable to many

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of the objections made to nosology; also to some others. How seldom do we find diseases ~~diseas~~ invade the nerves or muscles exclusively! What diseases can we say with certainty are produced by ~~—~~ associated ~~—~~ or Sympathetic motions? or if produced by them - how few are the cases in which in the progress of disease they are not dissolved? And lastly how few diseases are produced Exclusively by involuntary motions? Dr Darwins division of diseases is founded as far as the association of different actions of the body are concerned, upon associations that take place only in health, all of which are dissolved, or to use his own words "dissevered by disease". Thus the nose and diaphragm sympathise in health. This is obvious from the facility with which